

S E R M O N

Preached at

1350. C. 1.

DENNY in the Shire of STIRLING.

Monday the 11th of August 1718. being
the Thanksgiving Day after the Admini-
stration of the Sacrament of the LORD's
Supper there.

Ezek. 36. 25. 26. 27. Then will I sprinkle clean water
upon you, and ye shall be clean: From all your Filthi-
ness, and from all your Idols will I cleanse you. A new
Heart also will I give you, and a new Spirit will I put
within you, and I will take away the Stony Heart
out of your Flesh, and I will give you a Heart of Flesh:
And I will put my Spirit within you, and cause you to
walk in my Statutes, and ye shall keep my Judgements.
Ezek. 37. 1. In that day there shall be a Fountain opened
in the House of David, and to the inhabitants of Jeru-
salem, for Sin and for Uncleanness.
Cor. 1. 30. But of him are ye in Christ Jesus, who
of GOD is made unto us Wisdom, and Righteousness,
and Sanctification, and Redemption.

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The Publisher to the Reader.

THIS Sermon was not only accompanied with much Sweetness, and Satisfaction to many of the Hearers: but also has been very savory and refreshing to many, who have read it: And the Copy having come to our Hands, with their joint Desire having it printed, for the more general good of the LORDS People, as well as their own further Use, I cannot forbear the Accomplishing so good a work, although it be without the Knowledge, or consent of the worthy Author, whose Modesty and selfdenial would probably have stopt the publishing it: Therefore whatever is wrong plain or worded, is not to be imputed to him, whose Accuracy and Pointedness is very well known.



A. SERMON Preached, &c.

om. 6. 14, *For Sin shall not have Dominion over you: For ye are not under the Law but under Grace.*

It is no small Attainment, for a Person rightly to understand the Doctrine of Grace revealed in the Gospel, so as to take up the Priviledges, both of Justification and Sanctification. therein discovered. Many upon the one Hand so ignorant that they reap no Profit thereby: and others through the corruption of Nature, abusing that Doctrine of free Grace. to the indulging their carnal Licentiousness: Now, to open up the Nature of these Priviledges, the Method to attain them: to prevent the Abuse of the manifested Freedom of Grace in the Gospel, seems to be the Apostle's Design in this Epistle. For having from the 18. Verse of the First Chapter to the 21. of the 3d. proven, that the already condemned Sinner cannot be justified in the sight of GOD, by any Thing he himself can do in a conformity to the Law: seeing he can not answer the Tenor of the first Covenant, by which he stands condemned: comes from the 21. Verse of the 3d. Chapter, to make it manifest, that this only

A. 2,

ly can be, by what Christ the second *Adam* has done in Obedience to the Preceptive Part, and suffered in Suitableness to the Threatning of that Covenant; and this imputed to the Sinner, in a Way of, and upon their believing; so that Justification is instrumental by Faith's taking hold on his *Doing and Dying*, the Method of GOD's Grace. Now the Apostle having evidently proven this, and touched some of the sweet Privileges redounding therefrom: comes in this *Chapter*, to obviate an Objection, to prevent an Abuse, y^e to stop the Mouth of Clamour, that was opened upon the World's Mistake of this Doctrine, this Objection states in the first Verse of this *Chapter*: *Shall we because Grace abounds?* Which he had taken Notice of 3d. *Chapter* 6. Verse And which the Apostle Jude Verse 4th. observes practically prevailing, *So turning the Grace of our GOD into Leasciviousness*; And the Strength of the Objection, as it is stated by ignorant carnal Men, may come to this, *If nothing required at our Hand, in order to our being justified but all of Grace, through Faith's taking hold of the Righteousness of another: then we need not be careful about parting with Sin, or doing good works, but may live as we list: At least such a Doctrine gives ground for such a Conclusion.* The Apostle from the 2d. the 11th. Verse, unanswerably refutes this Cavil: For By rejecting it with Abhorrence; *Shall we sin because Grace abounds? GOD forbid!* And then demonstrates the inconsistency betwixt justification by Faith, and this abominable Practice, which he does by these two Arguments: *First*, That Christ died not only for justifying the Sinner, and removing of his guilt: but for the sanctifying the Sinner: and so to whom the Value of that Death is applied for Pardon, the Virtue of it will be applied for cleansing, these two never being separated. This appears, Verse 4. 5. 6. 2d. That the real Believer in Christ embraces him,

for Justification, but also for Sanctification, and
 pleat Redemption from sin: a sure Evidence of the
 Believer in Christ: and consequently, that such
 not abuse the Doctrine of Grace, as the World
 And in a Sutableness to this Verse 11th. he dis-
 sers what these honest Souls should, and would
 ly reckon upon their embracing this Doctrine, that
 are *dead indeed to sin, but alive to GOD through*
Christ: And consequently thereupon, Verse 12.
 exalts the study of Holiness, that they would not
 Sin any more peacable Habitation in their Souls
 they would not any more yeild therunto: but
 they would yeild themselves unto the Lord, as
 that are alive from the Dead: And the Words
 I have read, seem to be an encouraging Motive
 ing this Exhortation to Holiness, which may be
 ght in, by Way of answering an Objection of a
 sensible, believing Sinner, who may say, 'Tis use-
 less to desire me to forbear sin. to yeild my self to GOD
 by Members as instruments of Righteousness, Sin
 of engrain'd in my Nature, and hath such an a-
 care, ont over me, that to me, it seems next to an Impos-
 sible to obey. No, says the Apostle, set about the
 work: For Sin shall not have Dominion over you: For
 ye are not under the Law, but under Grace. And
 Answer is brought in, no doubt, by way of an
 encouraging supporting Promise of Grace to a Soull
 circumstantiate: To which we may presuppose these
 doubted Truths. *First*, That 'tis the Duty and In-
 eset of the rational Creature, to wear out Sin, and
 be reformed to GOD. *2dly*. That the Sinner, yea
 Believer of himself cannot, I may say, will not
 do this, Sin and Wickedness having so much the Ma-
 jor over him. *3dly*. That notwithstanding of this, the
 ing Sinner is to set strenuously and vigorously
 this work, in Regard that in GOD's Covenant
 grace, it is provided, That their Endeavours shall
 be

be made effectual, and the Text is a solid Account of it; *Ye are not under the Law, but under Grace* sweet engaging Encouragement!

IN the Words we have then, *First*, An encouraging Promise to the justified Soul, or to keep the general Notion of the Text, the Embracer of *C* in the Method of the Doctrine of Grace, *Sin shall have Dominion over you*. Now by *Sin*, we are not to understand already contracted Guilt; for that is done upon their having believed; but thereby to be understood, the inbred and ingrained Sin in Nature, the whole Faculties of their Soul being depraved, this is *the Law in their Members*, which has intire Dominion over them that are out of Christ; and no Prevalency over them that are in him, to whom Promise is here made; *It shall not have Dominion over you*. 2dly. We have a rational Account of this Promise. *For ye are not under the Law, but under Grace*: it is to be meant by *the Law*, What by *Grace*, and it is to be *under Grace*, and not *under the Law*, as was spoke to afterwards; only now ye would know That the believing sinner has changed his Hold formerly he held of the *First*, but now of the *second A D A M*. 3dly, We have the Design of the Promise so laid open in the particle *For*; which is to engage the sinner to the study of Holiness, both as to the justifying of Sin; and conformity to GOD, which may set about with the full Assurance of Success, they will infallibly perfect in the Fear of the Lord having such a Promise so founded, made unto them. *Sin shall not have Dominion over you: For ye are not under the Law, but under Grace*.

Doctrine, *The Consideration of this, That she who is not under the Law, but under Grace, may be a powerful Encouragement to the study of Holiness, upon that Account Sin shall not have Dominion over her but they shall surely be Conquerors.*

his I take to be the Design of the Text, as it stands in the Context, and supported by many Passages of Scripture Phil. 2. 12. 13. *Work out your own Salvation with Fear and Trembling. For it is GOD which worketh in you, both to will and to do of his good Pleasure.* by all the Promises of Grace, relative unto the justification of the believing Sinner, a comprehensive view which, we have Ezek. 36. 25. 26. 27. *Then will I sprinkle clean Water upon you, and ye shall be clean: all your Filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you a Heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them.* In the Proposition of this, I would,

Lay down some general Positions for clearing the Text and Context.

Discourse the Case and Exercise of the Sinner, to whom the Apostle makes this Promise.

I. I would consider the *Law* and *Grace*; and the difference between being under the one but under the other.

II. I would open up the Dominion, that sin has over those that are under the *Law*: and where the influence of the Connection lies between being under the *Law*, and the Dominion of Sin.

III. Enquire, how it is, that by *Grace* the Dominion of Sin is broken; and how far it may hold, that the Sinner is not under it.

IV. Evince, That the Consideration of this Promise may be an Encouragement to the study of Holiness. And then the Application of the whole.

As to the *First* viz. Some general positions for clearing the Text and Context.

ing the Text and Context.

First, We may notice from this Passage, the state of the Sinners of *Adam's Race*, is a state of *damnation*, being Transgressors of the Law, Breakers of the Covenant; and therefore under the Sentence of *Death* in its full Extent, upon Account of the intrinsic Demerit of Sin, and Penalty of the Law-covenant, *the Day thou eatest, thou shalt die*. And this the Apostle discourses, in the former Part of this Epistle, as is manifest at; in the opening up of the Connection; as it is Gal. 3. 10. *As many as are of the Works of the Law, are under the Curse: For it is written, cursed is every one that doeth not in all Things which are written in the book of the Law to do them.*

2dly. We may notice, Man's natural state, or the condition of his Nature, as being under a Part of the Curse, *Thou shalt die*, Hence Man is *dead in Sins and Tresspasses*; he hath a deceitful and desperately wicked Heart, which is plain Enmity against GOD, *Not subject to the righteousness of GOD*, nor indeed can be: Direct Contrariety to the plain Reverse of his infinite Holiness, downright Opposition from him and his Ways; to which they are utterly averse. O! miserable state! Just opposit to the chief Good and their own Happiness; This lies also in the Text and Context, where the Apostle is so particular anent the necessity of crucifying the old Man, rising again to God, and the study of Conformity to him.

3dly. We may notice, upon the Account of this natural state, Man is miserable utterly incapable while under it of Pleasure, Peace or Happiness. let it be considered that he is under the Sentence of dying all Deaths, Temporal, Civil and Eternal, under the Curse of the everliving God, which is misery with a witness, and tho' this were true he is incapable of Happiness. For can a rational Creature be happy when diametrically opposed to all Reason and Goodness, wherein his Felicity lyes? For tho' God should not cast him into Hell, Heaven could be no

to him in this natural Condition, for there can be no fellowship betwixt Light and Darknes, between GOD and Belial.

thly. We would notice, That the Remedy GOD in infinite Wisdom hath provided, is calculate to answer the Law, and the natural State of the Sinner. I hope need not before this Audience expatiate upon this ; Our Red LORD JESUS by his fulfilling of the Law, the Conon of Life, laid a Foundation for a Title of Life to Sinner, and by his dying, bearing Wrath, and becoming a Curse, answered the Penalty, whereby the Law state cursed, Gal. 3. 13. *Christ has redeemed us from the curse of the Law, being made a Curse for us.* And by Merit of his thus doing, and dying, not only purchased Satisfaction and Meetness for the Inheritance to the Sinner . but has obtained the Spirit, whereby he everfully sanctifies, and makes capable of serving and obeying GOD in Time, and for ever, and so the Misery the natural state is hereby remedied : and as both these in the Text and Context, so the Apostle puts them together 2. Cor. 5. 18. 19. Where he says GOD *reconciled us to himself by Christ, not imputing our trespasses* : And 1. Cor. 1. 30. Where CHRIST is said to be *of GOD to us Wisdom, Righteousness, Sanctification Redemption.*

thly. We may notice, Tho' this great and glorious Remedy, provided by infinite Wisdom for Man, be exhibited and offered to all to whom the Gospel comes, yet we will be savingly benefited thereby, but in the Measure that GOD hath appointed, And if we shall once more seriously consider Text and Context, we shall find the Apostle condescends, upon Faith as the institute Mean, both to Pardon, when he so plainly asserts, That we are justified by Faith : and as to Sanctification, when he proposes in the Text for our Encouragement such a gracious promise, *Sin shall not have Dominion over you,* about which Faith must be conversant : What can be more plain

than a *Propitiation through Faith in his Blood* ? Rom. 25. and more evident than his *purifying the Heart by Faith* ? Acts 15. 9.

6thly. Tho' the Nature of Man would be content with Pardon, or rather Freedom from Punishment, and doubt Nature it self would go in to, and be obliged to CHRIST for this, yet Nature is averse from CHRIST as a Remedy for Sin, Wickedness having so much the ascendant, and the Soul thereby kept in Captivity, it will not be made whole, so in the Context, you find Nature snatching at the Doctrine of Grace for Pardon, but inclining to continue in Sin ; Hence many turn to GOD, or in the Merits of CHRIST for Forgiveness, will not abandon their Follies, and were I to describe Nature, *it loves to sin, but hates the Punishment.*

7thly. You may notice, that whatever a Person pretend, wherever CHRIST is really embraced he is brought into, and improv'd, not only for Justification and Pardon, but also for spiritual Life and Sanctification, for Victory over Sin in its Dominion, Prevalency and In-being, CHRIST cannot be divided, this seems to be much the Design of the Text, and Context, and consequently we must be deceived that reckoned upon, or expect Pardon when making no Conscience of *cleansing themselves from all Filthiness of Flesh and Spirit*, for 1. John 3. 3. *that hath this Hope in him purifies himself, even as he is*

II. The 2d. Thing proposed was, *To Discourse of the Case and Exercise of the Soul to whom this Promise is made* who may with Comfort believe it's Accomplishment. here 'tis evident, that it is not made indefinitely to all, but to a believing Sinner, so stated as *not being under Law, but under Grace*, and yet so circumstanced as generally standing in Need of such Comfort. and Support contained in this sweet Promise, *Sin shall not have Dominion over you* : And the following Account may be given as the Evidences of such who may apply this Promise.

1st. Then, they are Persons whom GOD has converted

Sin and Danger by his Spirit, setting home the Law on their Conscience, whereby they are humbled, emptied of self, stript naked as in the Day they were born, 7. 9. upon the coming of the Law *Sin revived and died.*

ly. They are a People whom GOD by his Spirit has lightened in the Mystery of the Remedy, that he has provided in the Method of Grace, by him institute for saving Sinners, both from Sin and Wrath, being now satisfied of its Sufficiency for their Salvation in a conformity to, yea, for advancing of the Divine Honour, *Gal. 16. revealing Christ in them 2. Cor. 4. 6. Light shining in their Hearts &c.* And so they conclude their own salvation, if they fall in with this Institution, and their damnation inevitably if they miss it, and here they may tarry for a Time.

ly. Tho' they have their sad Experience of the vast power of Unbelief, fighting against their going into, and tarrying upon the Method of Salvation, which their carnal Hearts will not receive; Yet sometimes they have a sweet feeling of a Power determining them to be conformable with Salvation, End and Means, and to venture the light of all upon that Revelation *Mark 9. 24. Lord believe, help my Unbelief.* This is plain in the Text. they are brought under Grace, which is the Soul's strong hold of GOD's Covenant.

ly. They are a People who see themselves under the greatest Obligations to walk worthy of GOD, not only from the Law, but especially from *redeeming Love* whereby out of Danger of abusing this Doctrine of Grace to Sin, or thinking the less of Sin because Grace is so abundant; And tho' this Temptation may sometimes offend, yet never prevails, still rejecting it with Abhorrence. GOD forbid! for tho' they can lay nothing of the weight of their standing or Acceptance upon their works, yet they know Laxness therein is dishonouring GOD, marring of Fellowship with him, breaking to their own Peace, a dead weight on their Faith, and

no small Handle to Unbelief, the very occasion of Prevalency.

5thly, They are a People that are at some Pains good earnest to *wash their Hands in Innocence*, *Psal. 6. To cleanse their Hearts from all Filthiness of the Flesh* Spirit 2. Cor 7. 1. For they not only have embraced LORD JESUS for Pardon. but for Sanctification and redemption under the Conduct of his Grace, solemnly promising against Sin, praying for Victory over it, shunning Temptations to it, heartily wishing their Freedom from Body of Death, and habitually groaning under it, and thus they love to work out this Piece of their Salvation *perfecting Holiness in the Fear of the LORD.*

6thly. They are a People that after all these Endeavours in the Gospel Way, find Sin continuing strong against them. *Rom 7. 23.* and frequently prevailing over them. You Perhaps thought when you got hold taken of this Method of GOD's Grace, you would never be as you have been; But now your Complaints are that Sin is now strong, rebellious and prevalent than ever: but be surprized Believer, formerly you were all Corrupt and Nature did not discover Sin, but now Grace makes it appear to you, it being a Principle within opposing it, occasions a greater Rage of Lust *Gal. 5. 17.*

7thly. Upon this Head the poor Soul may turn dejected and heartless, doubt the Reality of his Religion, receive it to him a desperate Work; and in Hazard of losing altogether the Grips of Faith in CHRIST: Upon what taken Grounds I'm not here to account for: Only to Peliervers in such Circumstances, that the Apostle *Sin shall not have Dominion over you, seing that they are not under the Law, but under Grace.* Which brings

III. The 3d. Thing proposed, which was, *To compare the Law and Grace, and the Souls being under the one and not under the other.*

I begin with the First, Viz. *The Consideration of the Law, and what is to be under it; I am not to* through

ough all the Acceptations of the Word *Law*. But only
 far as concerns the explaining of the present purpose.
 First then, the *Law* is made Use of. to express the
 Revelation of Heaven, relative to Man's Du-
 ty and Happiness and so we have it *Psal.* 94. 12. *Blessed*
the man whom thou chastenest &c. Psalm. 119. 165.
Peace have all they that love thy Law: which
 plainly denotes a Method and Way of Life: Now this
 cannot be the Meaning of the *Law* here. where *Law* and
 Peace are opposed, otherwise one Part of the Text would
 contradict another.

I find the *Law* made Use of, to express the Rule
 of Obedience, given of GOD to his rational Creatures;
 The Apostle has it. *The Law is holy, just and good*
7. 12. Now its evident, that in any Sense it cannot
 be said, that we are not under the *Law*, as a Rule of
 Conduct and Walk, for as the Moral *Law* can never be dis-
 pens'd with: so there is no imaginable Period, wherein
 a rational Creature is not under its Obligation. And so
 the Apostle says, *1. Cor.* 9. 21. *Not being without*
the Law to GOD, but under the Law to Christ. And here I
 take notice, there is a Topick that much prevails, viz.
GOD accepts of Sincerity under the Gospel, instead
of perfect Obedience; and is ordinarily supported, by *2.*
Cor. 8. 12. *If there be first a willing mind, it is accepted*
according to what a Man hath, and not according to what
he hath not. I shall not say, but in some Sense it may
 be admitted; yet I fear it is very much abused, some mak-
 ing their *sincere Obedience* their Righteousness in the Sight
 of GOD, which is contrary to the Gospel Plan: Others
 saying the LORD requires no more now, than what
 is called *Sincerity*, making the Capacity of the Creature
 the Rule of his Obedience; whom we will hear talking
 that he will never require that of me, which he will not give
 strength to perform: Sure a gross Mistake: The Sinner
 under the Gospel being as much bound perfectly to obey
 the *giving Law*, as ever *Adam* was under the Covenant
 of

of Works. But I shall admit of this thus far, That a man in Christ is not damned, tho' it do nothing in a full conformity to the Law, Rom. 8. 1. There is therefore no Condemnation, to them that are in Christ Jesus, who are not after the Flesh, but after the Spirit. Again it may be admitted thus far, That the LORD is pleased in a Work of Grace, graciously to reward the honest Aims of imperfect Believers: But this aliennarily in the way of Faith, placing them in the Hands of the great Angel of the Covenant, and their going up out of his golden Censer, with the smoke of his Incense before the Throne; Upon which account only they are graciously accepted and rewarded: and as it is said 2. Cor. 8. 12. The Lord accepts of a Man according to what he hath, and not according to what he deserves: 'tis evident from the Context, the Apostle is discoursing of giving Alms to the Poor: In which Case GOD requires no more, than what he has given them Faculty to bestow; Hence Luke 21. 1. 2. 3. 4. The LORD reckons The Widow's two Mites thrown into the Treasury equivalent if not preferable, unto the great Gifts of the Rich.

3dly. I find the Law taken for the Mosaic Dispensation, in Contradistinction to the New Testament Economy; Hence is it, John 1, 17. The Law was given by Moses; but Grace and Truth came by Jesus Christ. I cannot absolutely take it here in this Sense; for the Text would be; Sin shall not have Dominion over you: For ye are not under the Levitical, but the Gospel Dispensation; which will not hold in Regard, some that were under the First, were under Grace, over whom Sin had not Dominion: And alas! many under the Second, are yet under the Law, over whom Sin has the Mastery.

But 4thly. I find the Law taken for the Covenant of Works made with the first Adam while in Innocency, so we have it Gal. 4. 21. 25. where the Apostle saith, Ye that desire to be under the Law, do ye not hearken

law, and having discoursed of the Bond and Free Wo-
 man in *Abrahams* Family asserts, *this is an Allegorie,*
 the two Covenants the one from Mount Sinai, which is
Agar, and is in Bondage with her Children: And Verse.
 10. *The Bond Woman with her Children are to be cast out*
 and this, People would labour to be distinct in: For
 cannot see how any can understand the Gospel, if they
 have not right Views here: which I thus take up, when
 GOD created Man in *Innocence*, with the *Knowledge* of the
 whole *Moral Law*, he constitute that Man the *Federal Head*
 and *Representative* of the whole Race, promising upon
 his perfect obeying the whole *Law*, eternal *Life* to
 him and his Seed, and threatening *Death* in its fullest extent
 upon him and them upon the least *Disobedience*; which
 Covenant knew nothing of admitting of Repentance or Par-
 don of Sin thereupon, but according to its Tenor with-
 out reserve, *In the Day thou eatest thereof thou shalt die*
 and in this Sense I here take the *Law*, and so the Mean-
 ing is, *ye are not under a Covenant of works.* And now
 being under the *Law* we are to understand a Per-
 son's being yet in the first *Adam*, expecting *Salvation*
 by a *Way of doing*, under the Obligation of fulfilling the
 whole *Law*, with the whole Heart at all Times, without
 the least Failiure, *Rom. 10. 5. This is the Righteous-*
ness which is of the Law, the Man which doth these
things shall live by them, without the least Ground to
 expect determining or assisting Grace from this Cove-
 nant any Way to help them in the Course of their Obe-
 dience, *Rom. 11. 6. If it be of Works, then it is*
no more Grace, otherways Work is no more Work. Besides
 being under the *Law* they are under the *Condem-*
natory Sentence pronounced upon *Adam*, *curst art thou*
 being their Head, and they represented by him, by
 and attour their Intailing the Curse daily upon themselves
 by their actual sinning, so *Gal. 3. 10. As many as are*
of the works of the Law (which I take to be under
the Covenant) are under the Curse, for it is written

&c. And such is their Condition that they can do nothing but sin, in Regard the spiritual Death as a Part the Curse is inflicted upon them.

Now, by what has been said, the *second Branch* be the more plain. *What is to be meant by Grace, and Souls being under it*, as it here lies in the Text: sing the manifold Acceptations of the Word, I humbly conceive, by *Grace* here is to be understood, *The second and new Covenant of Grace*, that GOD hath made to Man in Christ, as the *second Adam*, in Opposition to *Covenant of Works*, made with Man in the first Adam. I'm not here to expatiate on this large Subject, so fully laid open by many excellent Divines; which in a few words I thus take up, *That it is founded upon and takes Rise from a Compact between Jehovah, and the second Person of the glorious Trinity the Son, redeeming and saving Sinners of Adam's Family. wherein the great Jehovah, upon the glorious Son his willing Consent, constituted and accepts of him, as a second Adam, Surety and substitute in the Sinners Room, the Head and Representative of these to be redeemed by him: and in these Capacities Christ of GOD, undertook in due Time (and now) answered the Undertaking) to fulfil the whole Law, the Condition of Life to Man; wherein the first Adam failed, and to bear the Curse, brought upon Adam and his Race by falling from GOD, and thus by his doing and suffering redeems the Inheritance to lost Sinners, which was forfeited by their Transgression, and redeems them to the Possession of the Inheritance: All which GOD hath accepted of. and laid in Zion as a Foundation to the Sinners Faith.* And of this we have a full account in Scripture particularly *Psal. 40. 7. 8. and Psal. 89. 3. 4. 49. 6.* and many other Places. Now the *Covenant of Grace*, under which some are, as in the Text, is the result of this, and may be taken up under this threefold complex View: As *Jehovahs Promise of Life and Salvation to Christ as the Head, and in him to all his Seed who*

things necessary and leading thereto, and fitting them
 therefore; *Psal. 110. 3. and Psal. 89. 3. 4. compared, I*
ve made a Covenant with my Chosen, thy Seed will I
ublish for ever: And this Promise preached and mani-
 fested in a Gospel Dispensation, with the Method of Sin-
 ners being possessors of the whole Purchase of the Blood,
 obtained and made over to poor Sinners, by a preached
 Gospel, in full, free, absolute and gracious Promises. 2.
 I. 4. *Great and precious Promises are given to us,*
we may be made Partakers of the Divine Nature: And
 the subsequent blessings made sure by Promise to
 us, who by Grace go into the revealed Method, *Isai 56*
6. The Eunuch and the Stranger, that takes hold of
Covenant, shall be brought into his House of Prayer and
shall have a Name better than that of Sons and Daughters.
 And all this transacted, may I rather say, *Accomplished,*
 in the Soul of the Elect Sinner, by the powerful Ap-
 plication of the Divine Spirit, effectually making out the
 absolute Promises of Grace in a work of Humiliation, Il-
 lumination and real Conversion to GOD: whereby the
 Sinner is made willing to go in to, and actually accepts of
 the Divine Method, as his Institution for Salvation, upon the
 basis of his own Call and Warrant, giving them a Claim
 and feature upon this all-sufficient Foundation, *beyond all*
danger of Presumption. and thus they are constitute for-
 ever in Covenant with GOD, and commence not only
 possessors of the Title hereby to the whole of the purchased In-
 heritance, but enter upon the Possession thereof, and thus
 as *Ezek. 20. 35. 36. 37. They are to be brought into*
the Wilderness of the People, plead with Face to Face,
and to pass under the Rod, and so brought into the Bond
of the Covenant.
 That remains of this third Head to be explained, is *The*
Method of being under this Grace, or Covenant of Grace, and so
under the Law: which may appear by what is above
 said as to the Method of being brought under the Bond
 of the Covenant: But if a Matter of this Concern might be more
 fully laid open to Gospel Hearers, I would lay down
 the following Particulars.

1st, That when Adam fell, tho' I if: by that broken
 Covenant

Covenant was impossible; yet the Obligation, both as to Duty and Penalty remained: Men may think seeing it broke they have nothing more to do with it, but while in Nature, they are as much under the Obligation of it as Adam was.

2dly. Tho' Life now by it be impossible, and the Execution of the Threatning be inevitable; yet such is the infatuation of the most Part of the Hearers of the Gospel, as to adhere to that Way for Life; and so keep themselves still under this Law: This was the Case of the with whom the Apostle, in most of his Epistles, does debate, of which there are many sad Instances in our Day.

3dly. You would know, That by the Doing and Dying of Jesus, this Covenant is so far exauctorated, as to the that fly to him for Relief, as that it has no more Power over them; Because it has got all its Claim, both as to Doing and suffering in Christ the End of the Law, so we have it Rom. 7. 6. Now we are delivered from the Law that being dead wherein we were held. And so none require personal perfect Obedience at the Hand of the Believer in Christ, under the Pain of Death, nor threat Death upon his Failings: For he receives not the Spirit of Bondage again to fear, but the Spirit of Adoption. Rom. 8. 15. And so no more under the Law Covenant.

4thly. All Adam's Race being once under the Law, so come to get from under it, by the Spirits convincing them of the Impossibility of Salvation: yea the certain of Ruin that Way, and so become dead to the Law Rom. 7. 4. We are become dead to the Law by the Body of Christ that we might be married to another; that is, they no more mind the Law, in Point of Justification and Acceptance with GOD, than if they were dead Corps: Paul Gal. 2. through the Law, he was dead to the Law, For when the Law came sin revived, and he died, Rom. 7. 9.

5thly. When in this Case, as being desperate from the Law, it pleases the LORD, to discover unto them Fullness and Freedom of the new Covenant, as containing Righteousness, Pardon of Sin, Grace, Holiness and Things necessary for the Life that now is, and that which is to come. From which,

6thly. They come from under a Covenant of Works, renouncing and disclaiming all Expectation of Life that way, and come under Grace by (as condemned Sinners) applying and appealing to a new Covenant, as the infallible way of Life by a Mediator : And thus change the grounds of their Expectation, having formerly founded their Hope upon what they had done, or designed to do. Now they stand upon the perfect Doing, and sufficient Dying of the LORD Jesus Christ: And thus far, Phil. 3. 3. *We rejoice in Christ Jesus, and have no Confidence in the Flesh: Which some are pleased to say, Are set down here as Letters upon Seal, which when the Impression is made upon the Heart to be read forward Thus We have no Confidence in the flesh, but rejoice in Christ Jesus, and worship GOD in the Spirit : And thus Souls are brought from being under the Law, to be under Grace and consequently freed from the Dominion of Sin : Which brings in,*

IV. The Fourth Thing proposed, which was. *To open the Dominion, that Sin has over them that are under the Law, and where the Connection, or Influence lyes between being under the Law, and the Dominion of Sin. Tho' it may be some way plain from what has been said, yet to make it a little more evident, you may notice,*
 First, That the Law hath Dominion over all while in nature, Rom. 3. 19. *What the Law saith, it saith to them that are under the Law : Which the Apostle, Gal. 4. 9. reckons a Bondage, Freedom from which is reckoned a deliverance, Rom. 7. 6. For we are under (I will not call them rigorous, but) the just Demands of the Law perfect, personal and perpetual Obedience under the Pain of dying, which we daily incur : For as many as are of the Works of the Law, are under the Curse.*

2dly, As a just Consequence of the first Guilt, and as a judicial Stroke from the great Judge, the whole Race of Man is laid under the Power of Sin : this Part of the Curse, as to spiritual Dying, being then executed, which afterwards proves both the Rise and Consequence of Sin : 'tis out of this evil Treasure of Original Corruption, that daily sin, and the more we go on in it, the more we are inclined to it.

3dly, While in Nature, we are under the *Dominion* of Sin, in so far as under its condemning Power, which receives Strength to condemn from the Law, 1. Cor. 15. 56. *The Strength of Sin is the Law.*

4thly, You may notice, how much unreasonable Sin has the Command and Mastery over us: We are called the *Servants of Sin*: The evil Spirit is a Spirit that works in the Children of Disobedience; when Sin pusheth, Sin's Slave doth not resist, but willingly follows after its Commands. You may observe a Pleasure in obeying were never so unreasonable, or to your Disadvantage: Does not Sin carry you to the flying in the Face of Reason, when you transgress an holy and reasonable Law, to the flying in the Face of GOD, who has given this Law? Will it not carry you out to the ruining of your Health, your Fortune, your Families, your Credit, your Life, yea, to ruining your Souls eternally? Must not this then be a *Dominion* over you with a Witness?

5thly. You may notice, That when brought under rational Convictions of your Loss and Danger, upon the Account of Sin, & come under the firmest Resolutions to abandon it, that can be imagined: Find ye not the next Temptation carries you down contrary to your Reason, your Place, your Interests and Resolutions? Yea, when there may be contending Lusts in the Soul, and one Lust, in a comparative Way of speaking, less prejudicial to you than to another, the more prejudicial will prevail over the less.

And may, not its *Dominion* appear, when the Word of the LORD, our own Interest, the manifold Experiences of our Losses we have sustained by Sin, the Fears we are habitually under upon that Account, do not prevail with us, but hate the Garments spotted with the Flesh?

Now what Connection may be between being under the Law, and under the *Dominion* of Sin, is worth our Enquiring into, anent which you may remark,

First, That we must not allow our selves to think, that the Law has the least Tendency to Sin, it being the Bounds GOD has fixed for preventing Transgressions; and no doubt binds up, and is a Stop to the venting many Corrupt

otions, otherwise the World would be a greater Chaos
 Misery, than what it is. Hence the Apostle, *Rom. 7. 7*
 on this very Head says, *Is the Law Sin? GOD forbid*
Verse 13, Is that which is good made Death? GOD
bid. For Rom. 2. 14. 15. The Gentiles which have
the Law, are a Law unto themselves, &c.
 Secondly, They may be said to be under the Dominion of
 that are under the Law, in so far as, Tho' the Law
 charges Sin, discovers Sin, threatens Wrath for Sin;
 in the Law there is no Strength manifested or pro-
 ved for their mortifying it. The Natural Man under
 the Law must live in a Rack between the felt Dominion
 Sin, and the Clamours of an evil Conscience? for
 more Encouragement does the Law afford, than he
 does. *these things shall live by them*, with the sad
 consequent of the threatned Curse upon the Conscience
 the Guilt.

Thirdly, Tho' doubtless the Law of it's own Nature will
 Way influence Sin, yet Corruption is more irritate
 ough the Law, *Rom. 7. 8. Sin taking Occasion by the*
commandment wrought in me all Manner of Concupiscence
 which is owing to the Wickedness of Nature which frets
 the Law, cannot endure Restraint, and still prone to
 forbidden Fruit.

Fourthly, While we are under the Law Sin has Dominion,
 Regard, that by the Law there is no Hope either
 Pardon for, or Freedom from Sin: And when the
 has no Hope, it turns either more secure, or def-
 ate in Sin, like a Dyver in seeing no Recovery con-
 its still the more Debt, For a Person under the
 having no Victory, nor Hope of Victory, by
 Endeavours over Sin, are tempted to give up with
 Design of Holiness, and so the Power of Sin is
 strengthened; How many have we known making Ef-
 Enquiry to be free of Sin, when Sin, notwithstanding of
 has had the Victory, have turned heartless of
 ing speed, and so have given the Heart its Swing;
 in a moral Way of speaking, as Hope is an Excite-
 ons; of Action, so no Man can do that's hopeless, for
 ny C so far as hopeless, his Hands are weakened in doing.

5thly. You would notice, That while under the we are void of a Principle of acting honestly against Sin, and so while under the Law must be under Dominion, so the Apostle Rom. 7. 4, Asserts *This must be dead to the Law ere we bring forth Fruit to GOD.* And Verse 6. *We must be delivered from that we may serve in the Newness of the Spirit;* For all which we may see the Connection between being under the Law; and under the Dominion of

V. The 5th Thing proposed was, to enquire *'tis by Grace that the Dominion of Sin is broken, how far it may hold that the Believer is not under*

For the *First*, That by being under Grace, the cannot be under the Dominion of Sin, for *First* In Soul's being brought within the Bond of the new venant, it receives a Principle of Life in its own ture, a direct Contrariety to Sin, acting against so that Sin after this, cannot have its uncontrolled minion over the Soul, Gal. 5. 17. *The Spirit lusts against the Flesh, so that they do not the Things it would;* for by this Principle the Soul comes to see Vileness, the Loss and Danger that is by it, when in a rational Way, upon spiritual Accounts, it is brought to cry, *What have I any more to do with Idols?* Hos.

2dly. Sin cannot have Dominion over a Soul under Grace, in Regard by this Covenant the powerful Influences of the Holy Spirit are secured to the Believer whereby the Soul still keeps up the War against Sin and made to walk in a Path contrary to Sins Intemperance Ezek. 36. 27. *I will cause you to walk in my Way.*

3dly. When under Grace, Sin cannot have Dominion in Regard, they have with Allowance and powerful Influence, daily Access to the Fountain of Grace and Blood, opened for Sin and for Uncleanneſs: In this the Apostle Rom. 5. 2. does rejoice that there is a Mediation, a securing of their coming to this Grace as well as Furniture for their standing when come, whereby they can engage the Power of Heaven, against Sin and so kept thereby *through Faith unto Salvation,* must certainly break the Dominion of Sin.

ly. Let us but think that it was for this End
 whom the Believer has embraced, was manife-
 that he might take away Sin, that he might de-
 the Works of the Devil, turn from Darkness to
 proclaim Liberty to such Prisoners of Hope
 all this being purchased by him and treasured
 in him, and the Soul by Faith embracing all, Sin
 not have Dominion over them any more. For this
 the Victory that overcometh, even their Faith.

the second Branch here was to enquire, How far
 they hold, that the Believer is not under the Do-
 minion of Sin. And upon this I would give you the
 sort of this comfortable Promise; *Sin shall not have*
dominion over you: And First, It imports, that tho'
 be, and continues in the Believer yet it has not;
 never shall have a reigning Power over them, for
 he has now taken the Throne, Rom. 5. 21. *Sin did*
reign unto Death, but now Grace through Righte-
ness unto eternal Life. And it were much the In-
 of the LORD's People to be capable of distinguish-
 betwixt its In-being and reigning Power. 2dly, It
 imports, That tho' Sin may be powerful, turbulent
 disturbing in the Believer, yet it never shall have
 Dominion over him, its Dominion is taken away,
 its Life be prolonged for a Season, which proves
 now in the Members warring against the Law of the
 3dly, It may import, That tho' Sin may tyrann-
 and prevail in the Believer, yet never shall bear
 in him as it hath done. Thus Paul owns Rom;
 3. *That he was brought into Captivity to the Law*
in that was in his Members: surely an usurping
 to him unwelcome and uneasy. 4thly, It imports
 there will be still, upon the Account of our hold-
 of Grace a gaining in the spiritual Warfare against
 for the Path of the just shall be as the shining
 5. And tho' the Believer may be frequently run-
 in, and lose particular Battles, yet there is still a
 ing in the Main, for even Sin's Victories over the
 ever proves its Loss: Sin's Prevalency the more hum-
 him, and raising in him the more just Indignati-

on, and Watchfulness against Sin, never more hating and loathing himself than when it prevails. 2. Cor, 7. 5thly. It imports, That the war against Sin will be carried on by the powerful Operation of Grace, tho' various Succes below, till it come to a compleat Victory, the Soul *made more than a Conqueror*, Sin in Power, Stain, Being and Indwelling being intirely moved. and the Soul eternally freed from all Danger Way, having *washed its Gorments in the Blood of Lamb, and so for ever before the Throne in White.*

VI. The Sixth Thing proposed was to evince, That the Consideration of this Promise may be an Encouragement to the Study of Holiness. And here three Things might be spoke to, First, Holiness it self. 2dly, The Believers studying Holiness And 3dly, The Encouragement to this study, from the Consideration of the Believer being under Grace.

As to the First, Holiness is to be taken in Opposition to Corruption and Filthiness, 2. Cor, 7. 1. We are visited, *to cleanse our selves from all Filthiness. to perfect Holiness*: 'Tis ordinarily exprest by purity and Cleanness, Psal. 24. 4. *He that hath clean Hands, and a pure Heart shall ascend to the Hill of GOD*: It stands in Conformity of the Soul to the Divine Law, the transference of infinite Holiness, Psal. 119. 9. The young Men Ways are to be *cleansed by taking heed thereto according to GOD's Law*; and that both as to the Negative Precepts there, not doing the abominable Things which GOD hates; And the Positive Precepts a coming to what GOD calls the rational Creature, loving GOD and our Neighbour as our selves, which no doubt take in Rectitude of Soul, Nature, Heart, Principles, Affections, as well as external Conversation, Psal. 24. 4. there must be clean Hands; and a pure Heart which the LORD JESUS CHRIST is the exact noble Pattern, 1. John 2. 6. and 3. 3. For as Sin the Misery and Disgrace of the rational Creature, pressing them below the Sphere of the Beutes, *Isai The Ox knoweth his Owner &c*, incapacitating them to serve and enjoy GOD the chief GOOD; for Sin

cannot stand in his Sight, so Holiness is their Glory
 GOD's Image upon their Souls, a Resemblance of the
 divine Nature, the great Part of their Happiness, quali-
 fying them for standing eternally before him, in his
 service and Enjoyment, Rev. 7. 14. 15. *When their
 robes are washed in the Blood of the Lamb, they are
 before his Throne, and serve him Day and Night in his
 temple.*

The Second Branch upon this Head was, to consider
Believers studying Holiness; Anent which I lay down
 following Remarks. And

First, Considering the polluted, corrupted and deprav-
 ed Condition of the Sinner, there must be bestowed u-
 pon it a preventing Cast and quickning Principle of
 Grace, e're ever it move in this study; For as the
 Ethiopian cannot change his skin, no more can they that
 are accustomed to do evil, do well; No Man can bring
 clean Thing out of an Unclean: A person in Nature
 the Sake of one Sin, may oppose and forbear ma-
 ny without the study of Holiness, either universally or
 of Respect to GOD; which may convince many of
 their Mistake, who reckon themselves Reformers, and
 never saw the Need of, sought for, nor have the
 experience of preventing Grace; O know that the Tree
 must be good e're the Fruit can be good.

Secondly. That according to the Method of Grace, a Soul
 must be instated in Christ, united by Faith to him, e're
 can study Holiness. John 15. 4. *As the Branch can-
 not bear Fruit except it abide in the Vine, no more can
 we except we abide in him: And Verse 6. If a Man a-
 bide not in him, he is cast forth as a withered Branch;*
 the Reason is because, only by being in him as the
 living Head we can have powerful Influences for this
 work, he being our Life, in him we can only be com-
 mended: And this I mention in Regard many study Re-
 generation, tho' without Success, that never saw the Need
 of being in him, nor studied to close with him for
 the great Intent as he is offered in the Gospel.

Thirdly. Upon this its evident, *That Holiness and the
 study of it in its Principle, Rise Progress, Profi-*
 ciency

ciency and Perfection, is all of free, sovereign: rich and efficacious Grace, taking vent to the Sinner in a Mediator as the Purchase of his Blood. And so is the Promise Ex. 36. 26. 27. *I'll give you an Heart of Flesh: I'll cause you to walk in my Ways;* And whoever expects Holiness from any other Airt will meet with a Disappointment.

4thly. That tho' all this be Grace and the Purchase of Christ, yet it doth not exclude the Diligence of the Believer in the Use of the appointed Means, to work out this Piece of their own Salvation and perfect Holiness, the Fear of the Lord: For tho' the Apostle in this text Verse 6. tells us, *That our old Man is crucified with Christ, that the Body of Sin might be destroyed;* yet Verse 12. he exhorts the Believers *not to let sin reign in their mortal Bodies, not to yeild their Members as Instruments of Unrighteousness, but to yeild them as Instruments of Righteousness unto GOD;* For if we shall consider this Matter as it is, by the quickning Principle of preventing Grace; they come to see the Misery of Sin and the Beauty of Holiness, whereby, through the powerful influence of the Spirit, under the Conduct of covenant Grace, they are determined to oppose Sin and to conform to the LORD's Will; The Views of Grace being so far from laying them by; that they are more stirred up to this study, *Phil. 2. 12. 13. Work out your own Salvation with Fear and Trembling: it is GOD that worketh in you:* And this Way is so contrived, that Grace in them may be glorified, and they have Glory as the Reward of Grace, *1. Pet. 1. 7.*

5thly. Upon these Views its evident, *That the Believer's Study of Holiness comes under the Notion of Gospel Obedience, and that, in Contradistinction unto legal Obedience of a Sinner to the Moral Law, which if it be not successful is to be expected, which is witnessed by the fruitless Endeavours of Legalists this Way:* I'm not to enlarge upon the Difference betwixt Legal and Evangelical Obedience: Only sure they do not enter into this Study from any Power of Nature; but from a Principle of Grace, *Jer. 31. 19. After I was turned penitent, after I was instructed I smote upon my Thighs: They obey not, to make up a Righteousness of*

n; but in the Way of Duty, they may maintain Fellowship with GOD: They obey not, that they may make an Attonment for former Escapes; but that there they may testify their Gratitude to GOD. They obey not, that thereby in less or more they may attain to, or maintain a Title to Life, but that thereby they enter upon and be made more meet for the full Possession of the Inheritance: And to be sure all Endeavours for growing better. when not in this Way, will be abortive.

ably, From all which it may appear, *That this Holiness is to be in a Way of believing*, which says, *That as it is by Grace, so, Grace draws forth the Exercise of the Soul to the Performances of Faith for this Attainment*: And so, *Acts 18*. They are said *not only to be sanctified by the Word that is in him, but Acts 15. 9. He purifies their Hearts by Faith*: How this is to be exercised in order to the End, may be spoke to in the Use; Therefore

ably. The Believers Study of Holiness comes to this, that from his being sensible of a Change wrought on him under the Conduct of promised Power, and with Dependence thereupon, lays out himself to mortify every Thing, he is convinced is evil in Heart and Life, and labours to comply with the whole Divine Will as revealed to him in the Word, as a Testimony of his Gratitude to GOD for his great Benefits, to the Divine Honour, and the enriching of his own Soul; resolving not to rest till he arrive at compleat Conformity to the Law; yet so as still to make Use of the *Means of Righteousness, for the covering of the Imperfections of the best of his Performances*, while he is here below *71- 16*. And all this with a Dependence upon the Promises of Perfection in Holiness as a Reward of Grace for his Endeavours. which brings in,

The Third Branch upon this Head, is *The Believer's Assurance from the Promise, That Sin shall not have Dominion over him, because he is under Grace*; From whence the following Encouragements to the Study of Holiness may be drawn

1st. *The Soul under Grace is endued with a new Prin-*

ciple of Life, which still moves God-ward; and so ten to the opposing and wearing out of Sin, *John 4.* The water he gives will spring up to everlasting Life. How encouraging may it be. That the Heart of Stone is so removed, and an Heart, a Power, a Principle, an Inclination and Byass towards GOD. and against Sin is bestowed upon them, *Gal. 5. 17.* The Spirit will still lust against the Flesh.

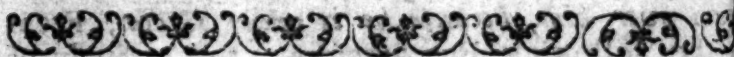
2dly. It may be encouraging, That their Soul is brought under such a Covenant, as his Holiness to the poor Sinners for one of its great Designs *Jer. 32. 40.* I will put Fear in their Hearts, and they shall no more depart from me Which Covenant will not miss of this its great tent,

3dly. When brought under Grace, They embrace LORD Jesus whose great Design in appearing, was to destroy the Works of the Devil, *1. John 3. 8.* and whose great Design in bestowing himself upon Sinners was, Their Redemption from Sin, *Mat. 1. 21. Rom. 8: 4.* which may prove encouraging to this study, seeing he will fail, until he bring forth Judgment unto Victory *Mat. 20.*

4thly. They are brought into such a State, whereby powerful Influences are secured unto them for this very upon their Dependance on the Promises thereof, in the use of appointed Means *Ezek. 36. 27.* Which may be encouraging to them to work, seeing 'tis GOD that worketh their work in them, and for them. *Isai. 26, 12.*

5thly. Great Encouragement may be drawn from Promises of Success in this Work *1. Cor. 15. 58.* Labour shall not be in vain in the LORD.

6thly. In this state they may be encouraged to their Holiness, Not only from the Views of Success, but from the Promises of a Reward of Grace, made to them on so doing: No less than a Reward, of GOD to be their and Portion, *2. Cor. 6. last.* compared with *2. Cor. 7.*



APPLICATION,

APPLICATION.

it be so, *That the Consideration of this, that the Believer is not under the Law, but under Grace, may be a powerful Encouragement to the study of Holiness, seen upon that Account, Sin shall not have Dominion over us, but shall surely be a Conqueror: From hence we may*

First, That tho' the whole of Salvation, in its Contrivance, Application and Perfection, be of Grace, Yet it has pleased GOD in this Matter. to deal with Sinners in a Way suited to their rational Nature, proposing End and Means, supported with the influencing Argument of a Reward of Grace, that in a rational Way the Soul may go in: tho' it be by divine Power, they are determined so to do, Hos. 11. 4. They are drawn with the Cords of a man, and the Bonds of Love. And thus ordered, that they may be glorified in a Way of free Grace in so doing Matt. 23. 34. 35. And they that stand it out, may be excusable, Psal. 81. 11. 12.

*2dly. That People must be instated in Christ, within the Bond of the Covenant, e're they move in the study of Holiness; Sure Nature will never do this: Hence the Apostle gives this as the Account of their Success, *Ye are not under the Law, but under Grace.**

*3dly. The preposterous Way that many take, in Order to their being holy, may from this be apparent: For when convinced of Sin and Danger, they set about Reformation, that they may come to Christ (whereas 'tis evident by this Text, they must be in Christ, that they may study Holiness. and have the Victory over Sin) and thus be traced to the Fountain, it will be found a Legal Spirit, *As seeking a Price in the Hand to commend them to Christ.* Which to the sad Experience of some, does keep them long in the Place of breaking forth of Children, notwithstanding of all their Essays to be holy, keeps them under Bondage till they come to take Hold of GOD's Covenant for this End, And no Doubt there are Instances of Persons being scarred from Religion as impracticable, when they find all their Essays to reform: in vain to their closing with Christ unsuccessful: And I know*

know no Difference betwixt a Persons seeking a Righteousness for qualifying him to come to Christ, in order to his being justified; and his seeking Reformation to a Price: qualifying him to come in Order to complete Holiness: seeing *Christ is made of GOD* to the condemnation of the Sinner equally *Righteousness and Sanctification*. If I say, that from this it would appear, *That we are not need not part with Sin in Order to our closing with Christ: and consequently may close with Christ, and reject Idols too*. I humbly conceive the Case is mistated: the Question is not, *If a Person may close with Christ and keep his Idols?* But if they can part with them before they embrace him, and by Faith derive Vertue from him for that End? And this the Scripture seems to demonstrate; *Acts 15. 9. He purifies their Hearts by Faith*. And I take it as it stands thus; *The Soul by the enlightning Cast of Grace sees it self not only condemned, depraved and desperately wicked, and that all its strivings for Peace and growing better are ineffectual; It sees Christ made Righteousness and Sanctification, for attaining of which it closes with him*. And this does I say they keep their Idols when they do so, but finding the Power of Sin overmatch for them, they embrace him as GOD's Remedy, that they may be freed of such an Enemy; And so it is a coming to him labouring and heavily laden with the Sense of Guilt and Wickedness, that they may have Relief, which I take to be the Import of *Isa. 61. 7. Let the wicked Man forsake his Way, and the unrighteous Man his Thoughts (his ways and Thoughts) and in returning to the Lord he will find Mercy and Pardon. Heb. 4. 16. Mercy and Grace to help in Time of Need.*

4thly. We may see, *Whence it is that the Endeavours of many prove ineffectual, so that notwithstanding of various and solemn Engagements of many to be holy, upon new Temptations, They return with the Dog to the vomit*. 'tis from this, that they still continue under the Law and go not in to GOD's Covenant of Grace, as proposed in the Gospel, and so sin keeps its Dominion.

5thly That tho' I am not to say, *The Sense of an*

Coven

enant State be absolutely needful to the successful
 ly of Holiness; yet from all this it will plainly ap-
 pear, the more of the Sense the more Success herein is
 expected: Hence the Apostle proposes the Encourag-
 ing in the Text 1. *John 3, 3. He that hath this*
in him, purifies himself, even as he is pure. For,
 being a rational Agent, cannot but take Comfort,
 in the Expectation of Assistance, Strength, Success
 Reward, 1. *Cor. 15. 58. Be ye steadfast unmovea-*
ble, always abounding in the Work of the LORD, foras-
much as you know that your Labour is not in vain in the
LORD.

thly. We may see, whence it is, that Sin prevails so
 much over the Believer, making his Life a Burthen,
 maring his Peace, breaking his Fellowship with GOD,
 weakening his Faith; It is from *their not improving*
State of Grace, they are brought under in a Way of
reviving: This seems to be the very Language of the
 next, encouraging them to go out against Sin, seeing
 they are under such a state. How this is to be done
 afterwards be enquired into: only now ye would
 know. Many Times a Legal Spirit prevails over the real
 Believer, which makes him look more to his own Resoluti-
 on, than to the Grace of the Covenant, and lay more weight
 on his Promises to GOD of being holy, than upon GOD's
 Promises of making him holy.

thly. We may see how little Ground there is, to draw
 lax and licentious Conclusions of Antinomians and
 others, from the Doctrine of free Grace: As to the do-
 ctine of Grace, with Respect to a free Justification, we
 are enquired in the Entry, to discover the Groundlessness of
 such Cavils: Audas to this Doctrine with Respect to Sancti-
 fication, the enlightened and humble Soul, from the sense
 of his own wickedness, without Qualifications for being
 holy, prior to the LORD's Method of Grace, cannot bear
 such Constructions: For the owners of this Doctrine
 hold, That the Believer is under the Law as a Rule, that
 his Short-comings are Sin, and deserve Death: that Mor-
 tification of Sin, mourning over it, studying Conformity
 to the Law, bewailing Transgressions thereof, are Duties
 Only

Only they teach, *That the convinced Sinner, being sensible of its being a Slave to Sin and Satan, is to go into a free and freely offered Grace, without Money, or without Price, to take, possess and enjoy, that Grace of the Covenant, for being holy, with a full Faith upon the Promise relative thereto for that End: And so, Holiness is the fruit of Faith, and not Faith the Product of their Holiness.*

In the more close Application of this Doctrine, I will *First* speak to the Hearers of the Gospel in general. To them that are under Grace.

First to the Hearers of the Gospel in general; O believe how much 'tis your Interest, to come from under the Law, and to be under Grace, sure we were all under the Law once, and it is to be feared the greatest Part still under it; All Men have not Faith: If we continue under the Law, the Curse remains upon us, Gal. 3. If we be under the Law, we are under the Power of it. And can there be a greater Misery to the rational Creature than to be under a fatal (tho' willing) Necessity of doing contrary unto, crossing and fighting against God to our eternal Ruine? Upon the other Hand, let us draw That infinit Wisdom out of boundless Love and Grace hath found out, and propaled in the Gospel, a full free Covenant of Grace, as a new and living Way for Sinners being saved from the Curse and Power of the Law. This is proclaimed in our hearing, the Lord is calling all of us, Without Exception of Sin or Sinner, to hold on it, for these great, gracious and saving Ends, which it is exhibited. Is it not then our greatest Concern to go in to it? Will we ly still, and be ruined eternally? Will we despise the wonderful Grace therein manifested when it is the only Way of Life? How shall we escape if we neglect so great a Salvation.

I am not to expatiate upon the Way of coming from under the Law, to be under Grace having discoursed in the Explication. Only

First. You would believe the Obligation of the Covenant, wherein GOD requires personal, perfect perpetual Obedience: *The Man that does these Things shall live in them.* Threatning Death upon Disobedi-

Soul that sins shall die. 'Till you believe this your
 te, I see not how ye can incline to come from under it,
 dly. Believe and consider the Bondage you are here-
 under, so bound to Duty, so bound over to Punishment
 sin, so left under the Power and Slavery of sin; &
 ile in this State, either lving in carnal Security, or un-
 the racking of an ill Conscience: for ye can never re-
 t upon your Circumstances with Peace, but with fear
 horror, For, *this Covenant begetteth unto Bondage,*
eth under Bondage, and will be cast out with her Chil-
Gal. 4. 24. 25. 30.

3dly. Would ye be under Grace, study the Nature,
 cessity and Design of this new Covenant, as made with
 standing in the Person of the *second Adam*, without
 Knowledge of which, I know not how you can come
 er it, of this I gave you my Thoughts before, and
 not now to resume the same.

thly. Would ye be from under the Law, and under
 ce, then refuse, renounce and disclaim all Expectation
 Benefit by the *first Covenant*, in the Way of your own
 teousness done, or resolved upon for Pardon, Sancti-
 tion, or Acceptance at the Hand of GOD for Salvati-
 his the Apostle *Phil 3, 7. 8.* makes a Part of the
 racter of the real Believer.

thly. In the View of the Sufficiency of the Foundation
 GOD *has laid in Zion*; for all that concerns you, and
 n the Foot of the divine Call, Allowance and Warrant
 e Sinner in the Gospel, to venture upon that *Founda-*
 ; return, come to embrace, take as thine own, enjoy
 possess in the Tenor of this new *Covenant* GOD as
 GOD and Portion, *Upon the Account of the Media-*
of his own Son in the Flesh, embracing as presented
offered to the in the Gospel, his Righteousness for thy
ding and Acceptance in the LORDs Sight, his Grace the
er of the covenanted Spirit, for the applying the Vertue
is Death, for crucifying the old Man the Power of his
rection, for thy being raised up to a Newness of Life
Merit as the Purchase of the Inheritance, and all things
ive thereunto. And thus appropriate a GOD in Christ
 the whole of the Purchase of Blood to thy self pos-

selling all as thy own, fully, freely and without Reser-
 put in thy Offer, which with holy Boldness, thou ma-
 do without Hazard of Presumption: And seeing all the
 rare Priviledges are presented in Promises of Grace
will be thy God &c. So in thy embracing all the Gra-
 in the Promise, thou may with full Assurance of Fa-
 believe the Accomplishment: *For the Eunuch and Stran-*
er. that takes hold of his Covenant, are brought to his hol-
of Prayer, Isai 56. 3 4. 5. 6. 7.

2dly. I am to apply this Doctrine to those that are co-
 from under the Law, to be under Grace. And

First. By Way of Expostulation, *First,* O! why do y
 yield so much to Sin? Oh! why has Sin such a Preval
 cy over you, when ye are under a state so calculate
 your Victory? And yet alas! how does Sin tyrannize o
 you? Sure this must be from your not improving y
 excellent holding of the new Covenant: so much is pl
 in Text and Context: let it not dwell in you, do not y
 your Members to it, but to Righteousness; *for ye are*
der Grace, which says this Grace is not improven, w
 it is otherwise. 2dly, Why, when you find sin in you,
 prevailing over you, do ye as it were throw your se
 out of the *new Covenant,* denying your Interest ther
 reckoning ye were never within the Bond of it, and
 give up with all Improvment of it, and many Times w
 out Hopes of being bettered that Way: when 'tis ra
 your work to be improving that Grace for Victory
John 5. 4. This is the Victory that overcomeih
World, even our Faith. 3dly, Why, when ye find Sin
 vail, do ye not only quite Gripes of the *New Coven*
 but takes another Way for Freedom from Sin, purpo
 promising, or resolving, and the like, while ye do not
 ercise Faith, when 'tis only this as an Instrument, that
 give you the Victory,

2dly. I would apply this by way of *Encouragemen*
the Study of Holiness. Be encouraged to set about it f
 the Consideration of the state of Grace, that you are
 brought under; I have already discoursed the Encou
 ments arising therefrom; and wish they may set you a
 ing in this Work, Yea, ye may rejoice: *For the ye be*

among the Pots, yet ye shall appear as Doves. He that
 begun the good Work, will carry it on to the Day of the
 LORD, when ye shall shine as the Sun in the Kingdom of
 your Father, *Psal. 68. 13. Phil. 1. 5.*

Now I know that which keeps you from rejoicing in
 study is the Apprehension you have, that ye may be
 in Nature and not under Grace, which arises from
 Fear that the Sin that ye feel in your selves is yet reign
 ing, and a Covenant State inconsistent with it: And there-
 fore to strengthen your Hands I would first propose some
 evidences of a State of Grace. *2dly.* When felt sin may be
 reckoned reigning and prevailing,

As to the *First.* The Evidences of them that are with-
 out the Bond of the Covenant. *First.* All such have the sense
 that can reflect upon it, That the Day was when they held
 a Covenant of Works, expecting Pardon and Life upon
 their own doings, living a contented Self-righteous Life,
 without the Apprehension of Danger, *Rom. 7. 9. He was
 without the Law Phil. 3. 6. He was touching the
 righteousness of the Law blameless,* which was his appre-
 hended Gain: I much suspect, they that have not the sense
 of this, are not yet brought from under it. *2dly.* They
 have the Experience of the LORD's setting Home upon
 them the obligation of the Covenant of Works, whereby
 their Refuge of Lies was swept away, they brought un-
 der Bondage, becoming dead and undone in their own
 eyes, and this done by a convincing, humbling and crea-
 tive emptying Work of the Spirit, bringing home the Law
 to its Demands and Penalty to their Conscience, *Gal. 2. 19
 through the Law am dead to the Law. 3dly.* They that
 are brought within the Bond of the new Covenant, have
 the Experience of a new reviving Light breaking up in
 their Souls, by the Spirits opening their Eyes to see the
 sign of a second Adam, and a new Covenant in him, *2.
 4. 6. For GOD who commanded the Light to shine
 out of Darkness, hath shined in our Hearts, to give the
 light of the Knowledge of the Glory of GOD, in the Face of
 JESUS CHRIST.* I call it a new Light, in Regard, that
 whatever Knowledge a Natural Man had, yet now he must
 be taught and had he been never so learned, he will find

himself under a Necessity of crying, *LORD what wilt thou have me to do?* I call it a reviving Light, in Regard, that it is in a Night of Darkness Confusion and Despondency that it breaks up, 4^{thly}. They that are brought within the Bond of the Covenant, tho' they cannot at all Times make a Judgement of their State, yet they dare not deny, but some times, over all Opposition, they have felt a Power making them content with the whole Tenor of GOD's covenant, End and Means, satisfied with the whole Proposals and Designs thereof, for the glorifying GOD and saving their Souls, *Psal. 110, 3. Thy People shall be willing in the Day of thy Power*, and not only content, but actually go in unto, and venture upon GOD's Covenant exhibiting the Gospel, as all their Salvation and Hope not only for Pardon, but for Holiness, not only for Freedom from Wrath but the Enjoyment of a GOD, not to be saved from GOD, but to be brought to him, happy and saved in him. And as the Consequence of all, the prosecuting the great Ends of the Covenant, the Glory of GOD and their Perfection in Holiness Will be their Endeavour over all Opposition that can be made thereunto, And this I take to be some Account of them that are *not under the Law, but under Grace*.

The second Thing in this Trial was, to consider When felt Sin that does prevail over the Soul may be reckoned reigning, so as to have the Dominion, or only prevailing, usurping and tyraanizing, Now I hope this will not be reckoned alien from the Text: And to give Satisfaction and Encouragement to the poor run-down Believer is my Design; You would know then, that by preventing Grace and thereby its being brought within the Bond of the Covenant, the Soul is not freed from Sin, tho' thereby its Dominion be broken: For to speak to the Matter it is that the Soul is only made sensible of it, and desirous to part with it; and yet will find it not only remains, but more boistrous than before, tho' a *Paul* before Conversion found not Sin, but thought himself blameless, yet after, was harassed with a Law in his Members. Now whether sin in you be reigning, or only prevailing you may know by the following Reflections.

First, Think, if ye know any Difference between the
 way of your sinning now and formerly ; the Believer no
 doubt sins, but will certainly know a vast Difference be-
 twixt their sinning when sin did reign, and now when it
 only prevails. Therefore *2dly*. Think, how thou stands
 affected to Sin, when under Temptation to it, e're thou
 yield, if Sin carry the whole will and Consent of the
 soul over to it self, then sin is still reigning ; but if it be
 the Evil thou would not, thou does, and the good thou
 would; thou does not, then Sin is only an Enemy prevail-
 ing. *Rom. 7. 19. 20. 3dly*, Think, upon what Account
 thou may oppose and fight against Sin, I grant, that a na-
 tural Man will sometimes reject a Tentation, or yield to it
 with a struggling Reluctancy, but still upon the selfish Ac-
 counts of Loss, Shame, Torment or the like ; Yea, it may
 be upon the Account of self-righteousness, and if there
 be no more, Sin is surely reigning, one Lust fighting a-
 gainst another, and tho' the more beloved Lust may pre-
 vail against the less beloved, yet its still reigning Lust, but
 where Sin only prevails, it is opposed upon spiritual Ac-
 counts which would be a large Field ; but I bring them
 but these two, Respect to GOD, *Gen. 39. 9. How then can
 this great Wickedness and sin against GOD ? Hatred
 Sin because against GOD, They do not willingly the abo-
 minable Thing which GOD hates, Jer. 44. 4. 4thly*. Think,
 any Opposition to sin be universal, as to all Times and
 all Sins : Nature at sometimes may oppose sin, as in Sick-
 ness, or Danger, or under the storm of a natural Consci-
 ence is more like *Ahab*, but when out of these Circumstances, they
 are free to sin ; and with greater violence than if its
 the Curse had not been stopt : But the Lord's People at all
 its does struggle against known Sin, tho' I do not say alwise
 it is the equal Vigour ; Think, if thy Opposition be universal
 against all Sins, Nature may hate some when indulging others,
 but more the Lords People have a Respect to all his Command-
 ments, therefore they hate every false Way, *Psal. 119. 6*
5thly. Think, when thou art engaged in Sin, how thou
 pleased with it, *Paul* expresseth this, by being kept
 by no other ways than a Prisoner in the Hands of his
 enemies, *Rom. 7. 23*. If it be so, Sin is only prevailing but
 where

where it carries the Complacency of the Soul, it may be reckoned reigning. 6thly. Tho' thou may find something of a Love to sin in thy Soul, yet think, how thou stands affected to thy Affection to sin: When a Soul is under grace it hates that Love, and abhors it self for having the least Love to what is evil, *Rom. 7. 24.* Paul reckons himself wretched upon the Account of the Law in his Members. 7thly. Think, what you desire to dwell in you, and be the Sway in your Heart, whether Grace or Sin, which the two you would desire to serve and obey, to which of them you willingly yield, whereby it may be known whether sin be reigning unto Death, or Grace unto eternal Life: For the Apostle tells us *Rom. 6. 16.* *That to whom we yield our selves Servants to obey, his Servants we are whom we obey;* And to give the Difference betwixt a Sinner and Saint in one Word, *the sinner would gladly if he durst, and the Saint not sin if he could.*

3dly. I am to apply this by Way of Exhortation, which seems to be the primary Design of the Text and Context, the immediate Context being an Exhortation to the study of Holiness, and the Text an Encouragement to back which upon Reflection will be found a Direction advancing that Design, therefore from it arises a compound Exhortation, *First*, To the study of Holiness *2dly* To Improvement of our being under Grace for that purpose.

For the *first* the *Study of Holiness*, I have already discoursed Holiness, and the Nature of this study, All I now to do is, to propose some Things for engaging therein: *First*. Consider the evil of Sin, its unreasonableness, for which no Account can be given, but our Enmity against GOD, 'tis unprofitable *Rom. 6. 21.* 'tis grievous and dishonourable unto GOD, that which he hates separates betwixt GOD and us: 'Tis grieving and quenching to the Spirit, and procures all that Distance from the hidings of GOD that the Soul is made to feel: it takes the Heart off GOD, mars all Access to him is the Foundation of all Fears and Jealousies, throwing the Soul into Terror and making it to roar: It darkens the Covenant state and may draw sad Conclusions, and may be looked upon as the Rise of all the Clouds that in Providence are over us:

he pardons Sin *he takes Vengeance on our Inventions,* which may induce us to mortifie that evil Thing Sin. *ly Consider Holiness,* or the Souls studying Conformity to the Divine Will; O great is its Beauty: great is its Advantage! *for hereby GOD is glorified, John 15. 8.* This is the honour of the rational Creature to be assimilate to God and tho this does not found Peace, yet much Peace flows therefrom, *for great Peace have they that love thy Law Psal. 119. 165.* Tho this be not the Cause of their Acceptance, yet from this they have the more holy Boldness, 1: *John 21. If our heart condemn us not, we have Confidence towards GOD.* this will be an Evidence of a new Covenant made, and the begun Accomplishment of the Promises there, *when thou can shew thy Faith by thy Works James 2. 18* and tho thy Faith be founded upon a more sure Bottom, thy Hands are strengthened hereby in believing, when we have this comfortable Evidence of being the Sons of GOD; when in the Way of holiness *led by the Spirit of God, Gal. 5. 14.* This is an Ornament to Christianity, this is useful to others, *When they see thy good works they will glorify thy Father which is in Heaven, Matth. 5. 16,* And upon this doth the Sentence of the Reward of Grace proceed *Matth. 25. 34. 35,* all which may induce us to this Study.

The second Branch here, was the Improvement of the new Covenant state, for Encouragment to the study of & removing Holiness to Perfection, which seems to be the great Design of the Text: for attaining to which take the following Advices. *First* Labour to get it cleared up, *that we are in this new state,* and if this be dark, still study to get into this Method; for no doubt it will strengthen thee in this study of Holiness to know where thou art *Psal. 115.* When the Psalmist can say *MY GOD* he is most fully resolved upon the study of Holiness. *2dly.* Behold thyself under the greatest Obligations of Gratitude to God, *1. Cor. 6. 19, 20, Ye are not your own, but bought with a Price Therefore glorify GOD in your Bodies and Spirits which are the LORD's* *3ly* Believe and rejoice in it this is one of the greatest Designs of your being brought into this new state, that you may be holy and so capable

capable of serving and enjoying God himself, *Titus 2.* He gave himself for us, to redeem us from all Iniquity, to rise unto himself a peculiar people zealous of good works. Still upon thy feeling the strength of Sin in thy Soul, O go in unto, and take hold of Gods Method of Grace for Holiness, and particularly on Christ, as the living Head the quickning Spirit, and in him the holy Ghost, as the co-nanted Spirit, for the Application of the Vertue of Death and Resurrection, for killing the old Man, and quickning the Soul in the way of God, whose Emanations are promised by Christ, *John 16. 8.* When he comes he will prove the World of of Sin Righteousness and Judgment; so the Prophet *Isai. 45. 24.* says In the Lord have I strengthibly Venture, lay and leave the Stress and weight of thy being put to, kept at and carried on to Perfection in the study of Holiness, upon this Covenant: For as in the Law nor thereof thou leaves the stress of thy standing in Law upon it, so thou ought to lay the stress of thy being holy upon the Grace thereof *Psal. 56. 13.* He that delivers my Soul from Death, must keep the feet from falling that thou may be a walking before God in the Land of the living. This state is to be improven for Holiness, by a particular believing, and applying the Promises relative to Sanctification, to your selves. this seems to be the Design of the Testimony *Sin shall not have Dominion over you;* Now when ye receive such promises *Jer. 32. 40.* Ye shall no more depart from me. *Ezek. 36. 27.* I will cause you to walk in my ways. These you are to embrace and to believe the Accomplishment of them in your selves, in that Method and order God has appointed. As you would be resolved upon Holiness universally in every respect, so ye would still go out against every known sin, and to the performance of every commanded duty, sensible of your own weakness, denied to your own strength and Capacity, with Faiths entire dependance upon the grace that is the promises, with assurance that the Lord will make all forthcoming for the extirpating of sin and thy intire conformity to the will of God *Psal. 71. 16.* I will go in the strength of the Lord God I will make mention of thy righteousnesses even thine only. And thus live in the solid hope, that sin shall have dominion over you, but that you shall be more than conqueror through the death of him that loved thee, seeing thou art not under the law but under Grace.

ERRATA

Tit. p. 1. 6. r. thanksgiving p. 2. l. 2, d, unto 1, 6. r. of have
p. 20. l. 27. d to p. 28, l. 10. r. has

FINIS.

